

founding a church of Christ, and he showed plenty of grit by pushing his work amid great obstacles. A union of the two is needed everywhere.

**"IF JESUS DIDN'T MEAN WHAT HE SAID,
WHY DIDN'T HE SAY WHAT HE MEANT?"**

W. M. LYON

A little child is said to have made this striking inquiry. There is a world of meaning in her words. Beloved, why are we so slow to take Him at His word?

"If our faith were but more simple, we should take Him at His word; and our lives would be all sunshine, from the presence of our Lord."

Quite recently these thoughts have occurred to me with reference to certain symbols that we observe while many seem to attach but little, if any, importance to them. I refer more particularly to feet washing and baptism. First, let us notice a few things and see whether we lay too much stress upon baptism. I sometimes fear that we do place the same stress upon this sacred rite as did the early church.

Let us notice briefly:

Turn to Acts 16: 33, if you please.

Baptism must have been considered important then, else they could have waited till daylight, but they went even the same hour of the night, and it is altogether probable from the record given that it was rather inconvenient to attend to it under such circumstances at such a late hour, etc. Let us do the same thing now and many good people with their "*advanced thought*" (?) would say, "Pity they couldn't have waited till morning; they must consider baptism a saving ordinance."

Now let us go to Acts 22: 16. Hear God's specially chosen servant saying to Saul of Tarsus, "Why tarriest thou; arise and be baptized and wash away thy sins." Remember this was God's own message. Let me say the same to-day and how soon you will hear, "Why do you mean to say that baptism has anything to do with the washing away of sin? Has it anything to do with pardon? With salvation?"

Of course they remember that even Jesus himself said, "He that believeth and is baptized shall be saved," but then "He hardly meant just what He said: He must have meant something else."

Then how about what He did? Did he do one thing and mean another?

Please read Matt. 3: 13-17. Does the example of Jesus mean something else here? Do His words mean something else when He says, "It becometh us to fulfill all righteousness?"

Read next Acts 2: 38. Peter says, "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit." Baptism again closely related to pardon according to

these words. Did the the Apostle also say one thing and mean another?

These wonderful spiritual giants of modern times still look wise and shake their heads, saying, "Ah, you don't get the true import of these words."

Isn't it a pity we don't have something *plainer than words*?

They are so uncertain and *meaningless*!

Another example. Acts 10: 1, etc. What a pity that such a good man as Cornelius was, had to be baptized! Had he lived 1800 years later he might have saved all that trouble, since so many wise (?) men have made the important discovery that *words* frequently have no meaning except that they mean *something else*!

Next turn to John 13: Now listen to these same Apostles of "*modern thought*:" "Yes, we know that He did mean it, but then He did not mean that we were to take His example in its literal sense"

Here is the same old trouble; words can not be trusted; they are so very uncertain, and now we have also learned that actions are no better; don't speak any louder than words! And with no more certainty!

They usually mean *something else*!

O, is it not an awful thing thus to accuse the Son of God of saying one thing and meaning another? Of doing one thing and meaning something else?

In this city it is common to hear the remark by those who have learned (?) that Jesus' words and actions so often mean the "other thing,"—the remark, "O, they are feet-washers," referring to those of us who are still foolish enough to believe that Jesus' words and actions don't mean something else, forgetting that by and by they expect to meet the *greatest of all feet-washers—Christ, himself!*

Again let me quote the question put by the little child, *If Jesus didn't mean what He said, why didn't He say what He meant?*

EFFICIENCY OF THE CHURCH

L. A. HAZLETT

The thought comes to me, "Is the church as efficient in the work allotted to her as she ought to be and can be?"

Are the various departments of the church as efficient in their lines of work as they ought to be? In a word, "Are the forces of the church properly organized for efficient work?"

No argument need be presented as to needs of organization. A few citations will suffice. The great battleships of the U. S. properly officered, each man at his post, taught and trained for his special work. Result—Efficiency over her enemy. Machinery—Composed of part and parcel. All working in harmony with one great aim and purpose—to do the work allotted to that piece of machinery as a whole.

Efficiency, you say, meets its pur-

pose, does its work without jar, or but little friction. The apostles were typical men, not selected by chance but a definite purpose with a special work, yet a same definite end to make known Christ and carry forward his work. Of the church, the individual congregation, this is what we would here speak of. Can as much be said of her as of the naval fleet or of the piece of machinery, as to harmony of departments and as to definite purpose? We fear not. "Is the church efficient in her work?" To be so we must admit of the fact that she must be *thoroughly organized*. Not only of the church proper, but I want to impress the thought, that it is highly necessary to have *each and every* department of the church properly organized in order that the church be efficient. Let me say right here it is quite necessary for the several departments to understand what relation exists between them and the church as well as among the several departments. To be understood, the S. S. is a department of the church and not the church with a distinct mission to perform and yet in a sense engaged in the same work as the church, the saving of souls. In our next we shall have something to say on co-operation, as a means to an end concerning *efficiency*.

Nappanee, Ind.

Home Circle

The Father's Call

Not long until the call shall come—
The Father's call, "My child come home;
Thy day is done, thy toil is o'er;
Come home, and rest forevermore?"
Weary and tired I then may be,
How sweet that call will be to me!

How it will come, or when, or where,
I can not know, nor need I care—
God only calls when it is best,
And I can trust him for the rest;
Infinite love and truth and skill
Control it all, and guide his will.

Infinite love o'er all prevails;
Infinite wisdom never fails
To carry out the Father's will,
And all his purposes fulfill;
Eternal good crowns every soul
That yields itself to his control.

O restless, weary, troubled soul
Why not submit to his control,
And trust his love and power and skill
Who never had a thought of ill?
Rooted in love his every plan
That shapes the destiny of man.

Where is that home? I know not where;
Enough to know that He is there.
There, with my sainted and the Christ,
In love we'll keep eternal tryst;
That is the home and there the life
That knows no sin, no death, no strife.

No eye hath seen, no ear hath heard,
No mind conceived, nor hath appeared
The glories of that fatherland
Which Christ hath veiled with loving hand
Till we can see with sinless eyes,
And be with him in paradise.

—Selected.